

M'ARTHUR DEMOCRAT.

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THE TWO BRIDES.

"I saw two maidens at the Kirk,
And both were fair and sweet;
One in her wedding robe,
And one in her winding sheet."

The chorister sang the hymn,
The sacred rites were read,
And one for life to Life,
And one to Death was wed.

They were borne to their bridal beds,
In loveliness and bloom;
One in a merry castle,
The other a solemn tomb.

One on the morrow woke
In a world of sin and pain;
But the other was happier far,
And never woke again."

My Answer.
BY J. HUNT, JR.

If I were asked, what best I'd prize,
As sacred gifts conferred on me;
And which I'd hold as treasures rare,
My answer back would sadly be:

A mind, that's void of all offence,
A heart, as pure as sinless youth;
A will, to never swerve from right,
A soul, whose polar star is truth.

Mr. Cass' Speech On the Right of Instruction.

The following is Mr. Cass' speech in the United States Senate, on the right of instruction:

Mr. President—It is now some years since the Legislature of Michigan instructed the delegation of that State in Congress to vote for the measure historically known as the Wilmot Proviso, the interdiction of slavery into the territories of the United States. I took the earliest opportunity in my power, in some remarks I made here in connection with the general subject of Congressional jurisdiction over those political communities, to announce the course I intended to pursue. As my convictions of constitutional duty prohibited me from obeying the instructions, I avowed my determination to resign my seat in this body whenever I should be called upon, by its proceedings, to take my part in the decision of the question.

While professing my adherence to the general doctrine, I said, "I am a believer in the right of instruction, when fairly exercised, and under proper circumstances. There are limitations upon this exercise, but I need not seek to ascertain their extent, nor application, for they do not concern my present position. I acknowledge the obligation of the instructions I have received," &c. Any further action, however, on my part became unnecessary, by the repeal of the resolutions; a measure which was adopted with much unanimity by the Legislature, and approved by a vast majority of the people of the State.

And thus has the subject rested undisturbed, till within a few days; the delegation of Michigan in Congress having been left to follow the dictates of their conscience and judgment in relation to this whole matter. Quite recently, however, a change has taken place. The Democratic party in the State has lost its ascendancy, and a new party, with different views, and, I may add, in many respects with discordant ones, having obtained possession of the Legislative power, the resolutions which have just been read are the results of its action, and call upon me, as well as upon the other members of the delegation, to vote for depriving American citizens in the Territories of the power to regulate one of the most important of their domestic concerns, that of the relation between master and servant, and for the repeal of the existing fugitive slave act, passed to give effect to a solemn guarantee of the Constitution.

As I pre-emptorily decline to do either, and intend to retain my place, it is necessary, in my own vindication before the people of the State whom I desire respectfully to address from the seat which I here occupy by their favor and kindness, that I should now do what I was not required to do on the former occasion, to "ascertain the limitations" upon the right of instruction, or to speak perhaps with more precision, "the extent" of the duty of obedience, so far as concerns my present position. And I have to say, sir, that the circumstances in which the power to pass these resolutions originated, constitute one of the very cases which occurred to me, at the time those words of caution were spoken, as restricting the obedience of the Representatives. The practical question, briefly stated, is this: Has a political party, whenever it accedes to power, by whatever combinations, the right to pass resolutions which its opponents, in legislative trusts, are bound to obey, or is prevented from obeying by their conscience and consistency, to resign their position? The consequences of such a rule of action are too obvious to need detailed examination, and too serious to be incurred without pressing necessity. In this body, it would introduce changes, radically affecting its organization, and incompatible with the objects of its institution as the representative branch of the sovereignty of the state. It would lose every characteristic of permanence, its members going out,

year by year, as political fluctuations might transfer power from one party to another. For at all times would it be easy to select questions for this process of removal, which no honest man, of an opposite party, could support.

Some of these are constitutional and others scarcely inferior to them in importance, involving points of policy, forming the very landmarks of the debatable ground where our struggles have always heretofore taken place. That this power would be used, abused indeed, for this purpose, no man will deny. The excitement of the past wars us as to what the future would bring with it. And that the disadvantage would be the share of the Democracy is certain, for it is well understood that in the creed of our opponents, instructions carry with them neither the duty to obey nor the obligation to resign. The two Whig Senators who have occupied seats in this body from Michigan, one of them my immediate predecessor, and the other my colleague during a portion of my first term of service, honorable and distinguished citizens, both disavowed the obligation of instructions, and both refused, at least in one instance, to obey the expressed will of the Legislature conveyed to them by its resolutions. And I believe their views were in conformity with the opinion of their party in the State.

I am not called upon to discuss the general doctrine. All I seek is to explain why I acknowledge the obligations of the former instructions and deny those of the present. And when I deny the power of the existing majority of the Legislature of Michigan, composed as it is of political opponents whose efficient bond of union is antagonism to the Democracy, to instruct me out of office, I feel that my object is accomplished. I presume there was not a member of the General Assembly, whose will is embodied in that document, who did not know that no human consideration would induce me to support the measures which find such favor in their eyes. So far as respects myself, it was the vacation of the office that was hoped for.

Mr. President, strange doctrines are abroad, and strange organizations are employed to promulgate and enforce them. Our political history contains no such chapter in the progress of our country as that which is now opening. The grave questions of constitutional and policy which have been so long the battle cry of parties are contemptuously rejected, and intolerance, religious and political, finds zealous, and it may be, they will prove successful advocates, in the middle of the nineteenth century, boasting, with much self-complacency, of its intelligence, and in this free country, founded upon emigration, and grown prosperous and powerful by toleration.

It is a system of proscription, which would exclude the first General who fell at the head of an organized American army—and nobly and gallantly did fall, while fighting for our infant liberties, under the walls of Quebec—from all political confidence, because he happened to be born on the wrong side of the Atlantic; and would exclude also the last surviving signer of the Declaration of Independence from any similar token of regard, because he was a catholic. What if these eminent leaders in our revolutionary cause were living to witness this appeal to local and sectarian prejudices! But Montgomery and Carroll went to their graves with the weights of no such ingratitude on their hearts.

Two great parties, equally attached to the principles of our government, but differing upon many questions of administration, and alternately borne to power and driven from it, and whether in place or out of it, watching each other with jealous scrutiny, present a wise and fortunate arrangement for the preservation of freedom, and for guarding against the abuse of authority.—Such has been our condition, and well and wisely has its work been done.—What new experiment is needed?—What more does this lately awakened zeal propose? As a country we are in possession of everything the heart of man can desire—power, intelligence, prosperity, happiness, abundance, freedom, equality, the religion of God and respect of man—all the elements, indeed, which give value to social life of security for the duration of political blessings. We want no new parties, no new platforms, no new organizations, and the sooner these dangerous efforts are abandoned, the better will it be for us and for those who are to follow us in this heritage of freedom.—During the process of constructing a party upon this narrow basis of exclusion, humbly affecting to know nothing, while resolutely determined to direct every thing and especially of constructing one with principles of organization not only secret in their operations, and seeking unity in action, not in individual conviction and responsibility, but in the surrender of the will of each to the demands of those who gain the direction of the association—during this process the public mind must be in a state of feverish excitement, unfriendly to calm deliberation and majorities acquired by combinations, arising out of this state of things, do not act under the

"fair and proper circumstances" which I declared in 1850, to be indispensable to the obligatory force of legislative instruction.

I am firmly persuaded that the adoption of either of the measures, much more of both, demanded by the Legislature of Michigan, would be the signal for the breaking up of this Government, and the dissolution of this Confederacy. I know there are many honest men who scout at every idea of danger, and many others, who, while admitting it, are yet prepared to meet it, let it bring what disasters it may.—Prepared to sacrifice this magnificent structure of freedom to one overpowering impulse, which leads captive alike the heart and the understanding. This is no time to surrender the outworks of the citadel. To abandon the securities which wisdom and patriotism have provided, and to throw away all checks we possess, against rash and dangerous innovations.

For myself, sir, if Providence permit, I shall remain in the position I occupy during the residue of my term of service, unless, indeed, the Democracy of Michigan should require me to do what my convictions of duty would prohibit me from doing; in which event I should retire without hesitation to private life, where indeed I am sufficiently warned by the years that have passed over me, I must soon retire, come what may. But as my life draws towards its close, as, as it advances, instead of enfeebling, it adds strength to my love of country, and continues to console me with bright hopes of her future power and stability.

What I fear above all is that in the Providence of God we may be struck with that judicial blindness with which nations are punished for national offences, and thus add another to the melancholy list of people, who had not wisdom enough to appreciate the value of free institutions, nor virtue and firmness enough to maintain them.

Repetition in Prayer.

"But when ye pray use not vain repetition, as the heathen do; for they think they shall be heard for their much speaking."—Matthew 6:7.

In no exercise of religious privilege or duty is there greater need of propriety than in prayer. In approaching the Almighty with the greatest reverence combined with the most earnest devotion is entirely necessary. No hypocritical pretensions, and no bombastic display must enter the holy sanctuary of God.—His eye beholds the evil and the good, his ear is open to the fervent prayer of the needy, and his hand is open to supply the wants of all; hence we need not attempt to enlighten his infinite mind in regard to our wants, nor worry him by oft-repeated petitions to heed our cries. He knows our wants before we make them known, and he is mercifully disposed before we feel our need of his help.

The prophets of Baal may cry from morning even until noon, with an intense and increasing repetition, "O Baal hear us." The Mahometan may lift up his oft-repeated invocation to the Prophet, and the Pagan may number his ten thousand expressions of worship to his idol, because all these dumb idols have no ears to hear; but let the worshippers of the true God avoid such foolish and vain repetitions when they come into his presence. The Lord's prayer is an admirable specimen of religious devotion. In it no redundancies appear, no sentences are repeated, no vain desires are expressed. The emotions of the soul are expressed in reverential language, and every need is presented in simplicity and earnestness.

But how widely do many of our modern prayers contrast with that holy model? How frequently are such expressions repeated as those which follow: "O Lord," "Heavenly Father," "Lord Jesus," "Lord God Almighty," "Almighty God," "Jesus Master," "Merciful God." These, and kindred expressions, are often repeated in public prayer to an extent that actually borders upon irreverence, and that make God as lifeless as Baal himself.

We would suggest to all who offer up their hearts to God in prayer, to study propriety of language, to avoid redundancies, and quit the abominable practice of repeatedly using such innovations until they become irksome to all who engage in worship.

Many of our brethren, both ministers and members, use many repetitions such as the above, without being aware of the fact. Let some person count each expression as are used in one simple prayer and inform the person who thus uses them and he can hardly be persuaded that he is the slave of such a habit.—Whoever is guilty let him be more careful in future, and improve after the model of our adorable Redeemer.—S. W. Baptist.

AFFECTING INCIDENT.—One day last week a lady with an infant child in her arms, and a little boy of some half dozen years, by her side, took her seat in the cars at Elmira, and paid the fare through to Canandaigua. As the train approached the latter place, the kind-hearted and gentlemanly conductor, Major Benton, discovered that she was weeping, and immediately inquired the cause of her distress, and received no reply. Soon, however, perceiving that the little boy was also weeping, he inquired again the cause of their trouble; unable to speak, the lady could only point to the infant child—dead in its mother's arms!—Hawwa Journal.

Fashion at Washington—President's Levee, &c.

The Cleveland Plain Dealer has a correspondent at Washington City, from whose last letter to that paper we take a notice of one of the President's levees, the guests present, &c.

"Last evening, (Friday), we attended the Levee at the President's. The assembly was large and brilliant, with the attractions of Beauty, Fashion, Diplomacy, and Statesmanship. We entered the Green Room, to uncloak, and found it alive with ladies in the last flutter of a preparation. Some were glancing satisfiedly at their fair reflections in the large mirrors, and rearranging a curl here, and a braid and japonica there, with an artistic eye, to the finest display and the most captivating effect; while others resettled collars and bracelets and head-dresses, over and over again, to secure them the finishing air of good taste and best possible adjustment.

"This done, the throng moved on, and exchanged salutations with the Chief Magistrate of this great Republic. We thought when we were presented, that the cares of the nation had ploughed some furrows in his cheeks, that were not there when he had his picture taken for the dear people.

"The celebrated East Room was brilliant with gas light, and overflowing with the elite of our Republic, and its chosen Representatives. A large brass band played in the anti-chamber, and music, introductions, compliments, and promenading were the order and fashion of the evening. The gentlemen were as plenty as leaves in Val Ambrosio, and distinguished chiefly for black coats, white kids, and intelligent, handsome faces.

"General Scott was emphatically the great man of the evening, if size were the standard. He seemed in excellent spirits, and bowed, smiled, and complimented on all sides, almost as gracefully as he once did to the 'Rich Irish Brogue,' and the 'Sweet German Accent.'

"We noticed Wm. Seward, in a retired corner, talking quietly with a lady, most of the evening. He is better looking than represented. D. E. Sickles, Secretary of Legation, lately returned from London, showed conspicuously as a master of the Arts agreeable of the drawing room, as he doubtless is of Diplomacy. The 'Little Giant' ranked also among those whom fortune and the ladies favor with their smiles.

"The ladies appeared mostly in full dress, which, as usual, implied something of a contradiction. The reigning fashion seemed very short waists, peculiarly short in the neck, some of them cut down to the very edge of decorum, and some times a little beyond. I thought, (but the reason probably is, that the edge of decorum being only an imaginary one, it is, of course, capable of a great variety of location, and people not possessed of the requisite faculties, might find it extremely difficult to locate it at all,) arms bare to the shoulders, if we except the effective covering of lace, bracelets, and gloves, while the heads of our fair fashionists resembled the hanging gardens of Babylon, filled with roses, terraced on dark braids, and falling over snowy shoulders, which, with elegant silks, and flashing diamonds, made up a 'tout ensemble,' destined, no doubt, to carry arrows of conviction to the hearts of many men. But, after all, we could not help reflecting that clear complexions and wax-doll expressions, fascinating as they are, are not the essence, but the form of beauty, at which we are too content to stop, regardless of the infinity of real spiritual beauty beyond, capable of attainment by all, and that in how really worthless a cause we spend our lives, a martyrdom for the admiration of mankind, who often, though they are profoundly conscious of the magnitude of the offering, are yet so ungrateful as not to thank us for the sacrifice."

The Language of a Patriot.

The following is an extract from a letter written by one of the Democratic candidates for Congress in Pennsylvania at the recent election. He was defeated, but obviously is not dismayed. His language is that of a patriot. Let the same sentiments animate every true American citizen and Know Nothingism will soon be among the things of the past.—Mirror.

"I might have been elected by an overwhelming majority had I joined the sect—in fact, its support was tendered to me if I would join them—but I spurned the offer, preferring ten thousand defeats upon Democratic principles to one triumph upon 'Know-nothingism.' I therefore nailed my flag to the mast, and was determined I fell, to fall fighting in its defence, I did fall and my glorious principles fell with me. But, thank God! they will one day rise again, and appear in still greater power and splendor than they have ever yet done. Democracy can never be crushed. It is the grand foundation upon which our government and our country rest. While know-nothingism will be blessed as treason, Democracy will be honored and cherished."

Dr. Franklin, in speaking of education, says: "If a man empties his purse into his head, no one can take it from him."

LAY SERMON—No. 3.

BY SOLOMON SIMPSON.

"He was angry, and would not go in." This. He was grieved about it. He thought that the good old gentleman, his father, had done him great injustice. That young brother of his, had been away, I know not exactly how long, and had associated with very disreputable people; had spent the last dollar he had in the world, and had worn out all the good clothes he took with him, had become debauched, and enervated, and associated by dissipation, and coveted "the husks which the swine did eat"—and now the poor victim of ignorance, indiscretion, and presumption, had come back to the old homestead, the very personification of "hard times" and poor keeping! The young scape-grace should have been ashamed of himself; and I rather think he was, for he studied out a very respectable speech, before he started on his journey back, and actually delivered it to his father, while yet a great way off, where the kind-hearted old man first met him.

And the father was so glad to see his prodigal son, that the fatted calf was killed, and a great feast was made on the occasion. And all the people in the neighborhood, for aught we know to the contrary, were invited to partake of it. But the elder brother was "angry, and would not go in." He was dissatisfied, not only with what the dissolute brother had done, but with what his father was about to do! I think I see him now, as he goes pouting and grumbling about.—"Now," said he to himself, "I am a very respectable, dutiful, well-dressed, good-looking, and well-behaved sort of a fellow. I have hardly ever gone beyond hailing distance from home, and have worked like a dog, to add to the wealth of the establishment; and yet, father never gave me a kid, to make merry with my friends! But no sooner does this young sinner come back, all rags, filth, and destitution, than the old Harry is to pay! No sir—I shall not go in; I don't keep that kind of company; I shall not countenance that kind of liberality, I'll be hanged if I do! And he 'would not go in!'

And you, my beloved christian hearers, are just like him. You are the last people in the world, to throw open the doors of the kingdom of God, and welcome to a share of all its joys, your poor unfortunate, sinful, degraded, miserable brothers and sisters, who have been off, on a wild goose chase after pleasure, in the way of the transgressor! If you had the power to do it, you would lock the doors against them, and throw away the key. You are for putting them on their good behavior. You mean to make them merit salvation before they can have it—whereas, if they did merit it, they would not want it; because they would have it already. Grace, let me tell you, does not travel at a snail's pace behind merit, but goes before, to "lead sinners to repentance." The feast should be spread out, invitingly, before the starving, perishing, ragged millions of God's creation, to satisfy their numerous wants, and cause them to behave themselves.—You sleek-faced, well-fed, snobbish-keeping, church-going, praying and believing christians, no more need the Grace of God, than the world needs a moon in the day time.

But, to be serious with you, my dear fellow christians; you commit a great mistake, by over rating your own virtues, and the claims you predicate on them, by the under-valuing the natural rights, and eternal interests, and the pressing necessities of those who are less holy than you pretend to be. Instead of extending the sphere of your benevolence, enlarging the bounds of your charity, and taking by the hand sinners of all sorts and sizes; you make a virtue of your illiberality, and become as repulsive to others, as you are troublesome to yourselves. You are at loggerheads with the world, because there is no room for it in your kingdom, and because you think it is hardly worth saving. And you quarrel with one another, till the world has become ashamed of you. Just now, you are at war with the Catholics, and are better united than you have been for a thousand years—not because you love each other, but because you hate that class of your brethren. And so, when we, sinful Democrats as we are, extend to them the same protection that has hitherto prevented you from biting and devouring one another, and welcome them to the free enjoyment of equal rights and privileges, you are "angry, and will not come in."

You can do just as you please about it. The manifest destiny of democracy, is to break down all the middle walls of partition, which an inventive and contracted sectarianism has built up, and to give to you all a fair chance to out-run each other in the christian race of usefulness. If you choose to "burn your wrath to keep it warm," and refuse to sit down at a comfortable table, to eat of the fatted calf—preferring to worship the golden calf which bigotry has fashioned with a glaring tool, and before which pride delights to come down on its marrow-bones, you will have the worst of it. For we shall have a watchful eye upon your affairs, and shall prevent your hanging witches, whipping Baptists, or tying Quakers to the tail-end of your carts. Your sectarian and hide-bound Know Nothingism will not be allowed, to prescribe any class of your brethren. The kingdom of heaven is large enough to contain you all, unless it is a very small place—the doors are open, and you had better "go in!"—Amos.

Good-nature, like the bee, collects sweetness from every herb. Ill-nature, like the spider, sucks poison from bloomed flowers.